ESSENTIALS OF ISLAM

Ahmed Ibn Zayn Al-Habshi

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Translated from the Arabic by
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TRANSLATOR'S INTRODUCTION

In the name of God, the Compassionate, the Merciful

The Author

Aḥmad ibn Zayn ibn ᶜAlawî ibn Ahmad al-ᶜAlawî al-Ḥabashî was born in the city of Ghurfa in the Ḥaḍramawt region of South Arabia at the beginning of the year 1069 AH (1659 CE).

As a young student, he was accustomed to travelling great distances on foot to the towns of Shibâm, Taris, Saywûn and Tarîm in search of knowledge. He studied under Sayyid Aḥmad ibn ᶜAbdallâh Balfaqîh all the Islamic subjects, including law, theology, *taṣawwuf*, *sîra* (life history of the Prophet, upon whom be peace), grammar, rhetoric, and literature.

For forty years he kept the company of Imâm ᶜAbdallâh ibn ᶜAlawî al-Ḥaddâd, the celebrated 'Pillar of Guidance', who taught him more than seventy books relating to a wide variety of Islamic disciplines and sciences. At the time of his shaykh's death[1] he was studying the *Muwaṭṭa'*[2] under him. His shaykh described him as "the learned ascetic who was sent to me".

He composed a number of writings, speeches, advices and letters, all of which are useful and illuminating. He also established more than ten mosques in various parts of Ḥaḍramawt.

He died on a Friday afternoon, on the 19th of Shaᶜbân 1145 AH (27 October 1732 CE).

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1 The seventh day of the month of Dhu'l-Ḥijja 1132 AH (23 September 1720 CE).
2 An important book of law and collection of *ḥadîth* by Imâm Mâlik ibn Anas (d.179/792).

The Book

This is a translation of a book which has been used for the last three centuries as a basic introduction to the rules of Islam. It has served as the first elementary text book for children all over the Muslim world, especially in East Africa, the Yemen and the Far East. It presents, in a very few pages, the basic facts of belief, worship and morals which are obligatory knowledge for every Muslim man and woman.

This translation is an attempt to make this simple but complete handbook available to the English-speaking reader. As well as some introductory material about the author, it contains many footnotes which have been added in an attempt to preserve the clarity of the original without losing its completeness or rendering the English difficult to read. Wherever possible, material for these notes has been taken from texts which follow the outstanding tradition described in his biography.

All Arabic words not translated are included in the glossary at the end. Most have explanations in the footnotes.

All good found in this text is a gift given by God to the author, and is a continuation of the many blessings accorded his teachers, whose chain of transmission goes back to the greatest of all teachers, Muḥammad, the Messenger of God, upon whom be peace.

All defects and faults it may contain are the responsibility of the translator. May Allah forgive us all. By Him is *tawfiq*, enabling success.

CHAPTER ONE

THE ESSENTIALS OF ISLAM

In the name of God, the Compassionate, the Merciful[3]

All praise[4] belongs to God, Lord of the Worlds; a praise which matches His gifts and equals His increases.[5] And may God send blessings upon our master Muḥammad, and upon his family and companions.[6]

The Messenger of God, upon whom be peace, said: 'Seeking knowledge is an obligation for every Muslim, male and female.'[7] And he said, upon him be peace: 'Whoever takes a path searching for knowledge, God will lead him along a path to the Garden [*al-janna*].'[8]

The topics discussed in this book have been abridged from the books of Ḥujjat al-Islâm al-Ghazâlî[9]. It is our hope that whoever knows them and acts upon them, will be placed by God among the people of true knowledge, outwardly and inwardly.

And success is from God!

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3 'The Compassionate' *(al-Rahmân)* and 'the Merciful' *(al-Rahîm)* are two attributes of God taken from the word *raḥma*, which signifies 'mercy'. The form *raḥmân* implies intensity and quantity, while the form *raḥîm* implies continuity of action. Positioned together, therefore, they mean 'Great and Constant in Mercy'. Yusuf Ali translates them as 'Most Gracious, Most Merciful'. Imâm al-Ḥabashî begins with this sentence because the Messenger of God has said that 'every important action that does not begin with *bismillâhi 'raḥmâni 'raḥîm* is cut off', i.e., lacks blessing. (*Ḥadîth* narrated by Abû Daûd, al-Nasâ'î, and Ibn Mâjah.)

4 *Ḥamd* means 'praising with the tongue for something beautiful'. It implies both the giving of thanks *(shukr)* and extolling *(thanâ')*. (Ibn Juzayy, *Tashîl*, 9.) The word *ḥamd* is used here because it is more comprehensive.

5 One cannot show gratitude for God's favours except by means of another favour given by Him (al-Shâfiᶜî, *Risâla*, 57), for the very breath we use to thank Him with is a gift. So as we thank Him and praise Him, His favours increase. (Bayhaqî, *Seventy-Seven Branches*, 26.)

6 The Qur'ân says: *God and His angels send blessings on the Prophet. O you who believe send your blessings on him and salute him with all respect* (33:56). See Imâm Ghazâlî, *Invocations and Supplications*, 46-50.

7 This *ḥadîth* is narrated by Anas ibn Malik and is recorded in the *Sunan* of Ibn Mâjah.

8 Narrated by ᶜAbdallâh ibn Anis in Bukhârî and Muslim. In another version (on the authority of Abû Hurayra in Tirmidhî) we find: 'makes easy for him a path to the Garden'.

9 This is Muḥammad ibn Muḥammad ibn Muḥammad Abû Ḥâmid al-Ghazâli, whose title is Ḥujjat al-Islâm (The Proof of Islam). He was born in Ṭûs, a town in N.E. Persia in the year 450/1058, and died there on Monday the 14th of Jumâdâ al-Âkhira in the year 505 AH (9 September 1111 CE). He wrote four famous books on Shâfiᶜî *fiqh*, and also a book against the philosophers. Among his most famous books on *taṣawwuf* are *Iḥyâ' ᶜUlûm al-Dîn, Bidâyat al-Hidâya and Minhâj al-ᶜÂbidîn.*

1.i The Pillars of Islam

The pillars of Islam are five :

(1) Bearing witness that there is no god but God and that Muḥammad is the messenger of God.
(2) Doing the *Ṣalât*.[10]
(3) Giving the *Zakât*.[11]
(4) Fasting Ramadan.[12]
(5) Making *Ḥajj*, pilgrimage, to the House,[13] for whoever is able to.

The above are to be done with sincerity and belief. Whoever is not sincere is a *munâfiq* (hypocrite); and whoever does not believe with his heart is a *kâfir*.[14]

1.ii The Beginning of *Îmân*.[15] This is that you be convinced[16] that God exists and that He, the Exalted, is One without partner, likeness or similarity.

Nothing is like Him and He is the All-Hearing and all-Seeing. He created the heavens and the earth, death and life, obedience and disobedience, health and sickness and the entire universe and what it contains.

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10 The ritual prayer explained in detail later in this book (pp.7-10).

11 Paying out a part of one's wealth as an act of worship, charity and purification.

12 The ninth month of the lunar year.

13 That is, to the Kaᶜba, or 'House of God' in Makkah the Ennobled.

14 Literally, 'one who covers up', i.e., denies the essential reality of God, and the dependence of the universe on Him in every instant. In this sense, there is no real 'unbelief', because every human spirit contains the knowledge of God at its core. This knowledge, however, may be 'covered up' by false imaginings, distraction, and wrong action.

15 *Îmân* is usually translated as 'faith'; but a more accurate translation would be 'secure awareness'. The blessed Messenger has said: '*Îmân* is awareness in the heart, pronunciation by the tongue and action according to the *arkân*' [pillars of Islam]. (*Ṣaḥîḥ ḥadîth* recorded in Ṭabarânî's *ḥadîth* collection *al-Muᶜjam al-Kabîr*.) According to Imâm ᶜUmar ibn Sumayt: '*Îmân* is belief in all the essential things of the religion that the Prophet (upon whom be peace) brought. The 'essential things of the religion' are matters which can be known and understood both by the special people and by the common folk.' (Imâm ᶜUmar ibn Sumayt, *Hadiyya*, 9.) The Qur'ân describes those who have *îmân* as: *those who, when God is mentioned, feel a tremor in their hearts, and when they hear His signs [âyât], find their faith strengthened, and put all their trust in their Lord.* (8:2) Imâm al-Bayhaqî uses this passage to prove that *îmân* implies both belief and action. (Bayhaqî, *Asmâ'*, 146.)

16 'One says a person is "convinced" about such and such a thing, meaning "his heart has been set on it". The intended meaning here is "tie your heart and set it with conviction to the fact that God exists".' (Ibn Sumayṭ, *Hadiyya*, 14.)

He created human beings[17] and their actions, and determined their provisions and their lifespans. There can be no increase or decrease in these appointed things. Nothing happens except by His decree [*qaḍâ'*] that it will happen, and His determining [*qadar*], and His will [*irâda*].

He, The Exalted, is Living[18] and All-Knowing. He Wills and is Able. He is Speaker, Hearer and Seer. He is Knower of each blinking of every eye and what is hidden in the chests. He knows all secrets and that which is even more hidden.[19] He is the Creator of everything and is the One, the Subduer.[20]

He, the Exalted, sent our master Muḥammad, His servant[21] and Messenger to the whole of humankind[22] for their guidance, so that they could perfect their lives and complete their return [to Him]. He helped him with clear miracles.[23]

This Prophet, upon whom be peace, was truthful in every fact which he conveyed to us from God: whether concerning the Traverse [*ṣirâṭ*],[24] the Balance [*mîzân*],[25] the Pool [*hawd*],[26] and other matters of the

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17 *Khalq* means 'creation', and, by extension, 'creatures'. It is here translated as 'human beings' as the mention of 'their actions' suggests this is the intended meaning.

18 'He has eternal life which has neither beginning nor end.' (Makhlûf, in al-Ḥaddâd, *Key,* 47.)

19 *He knows what is secret and what is yet more hidden* (20:7). Makhlûf says 'the more hidden: the inclinations of the heart and its tales.' (In al-Ḥaddâd, *Key,* 49.)

20 'al-Qahhâr is 'the one who subdues and cannot be subdued.' (Bayhaqî, *Asmâ'*, II, 428.)

21 *ᶜabduhu,* sometimes translated as His 'slave' or 'bondsman'. To be God's *ᶜabd* is the greatest honour to which a man or woman can aspire: it is the reaffirmation of our spiritual nature, which is to be in submission before the Divine majesty and command.

22 The Message of Islam is addressed not only to one nation or people, but to all nations, both humans and jinn.

23 Among his miracles was the Holy Qur'ân, and events such as the gushing of water from his fingers and the splitting of the moon. (See al-Bayhaqî, *Dalâ'il al-nubuwwa.*)

24 A bridge stretching over Hell, which all must try to cross at the Last Judgement. (Ghazâlî, *The Remembrance of Death,* 205-7.)

25 The Scales of Light on which deeds shall be weighed. For details see Ghazâlî, *The Remembrance of Death,* 195-197.

Next World and the *barzakh*,[27] including the questioning by the two angels[28] and the punishment and bliss in the grave.

The Qur'ân and all the books that God sent down are true. The Angels are true. The Garden is true. The Fire is true. And so is everything else that Muhammad, upon whom be peace, informed us of.

26 The Messenger said: 'My *ḥawḍ* will stretch for a distance like that between Aden and Amman of al-Balqâ' (in Jordan). Its water is whiter than milk and sweeter than honey ...' (Related by Tirmidhî on the authority of Thawbân.)

27 The *barzakh* is the interspace between death and Resurrection, a period during which man experiences a foretaste of his final condition.

28 These two angels are called Munkar and Nakîr. They visit the grave soon after the dead body is placed in it and ask several questions. The most important of these are: 'Who is your Lord?' 'What is your religion?' 'Who is your Prophet?' (For details see Ghazâlî, *The Remembrance of Death*, 144-147.)

CHAPTER TWO

WORSHIP

2.i Purity

The obligations [*furûd*][29] of *wudû'*[30] are six.[31]

(1) Intention [*niyya*].[32]
(2) Washing the face. The limits of the face are: the hairline of the head,[33] the extremities of the two sides of the chin and the whole of the beard. The width of the face is from one ear to the other.[34]
(3) Washing both hands and arms up to the elbows.
(4) Wiping part of the head or hair.[35]
(5) Washing the two feet up to the ankles.
(6) Performing the actions in this order.[36]

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29 *Furûd* (sing. *fard*): obligations, musts. The *sharî*ᶜ*a* (the Islamic legal and moral system) classifies all actions into five categories: (1) *farḍ* (obligatory); (2) *mandûb* (recommended); (3) *mubâḥ* (permitted); (4) *makrûh* (disliked); (5) *ḥarâm* (forbidden).

30 'A noun referring to "the washing of specific parts of the body with a specific intention"'. (Shâṭirî, *Yâqût*, 17.)

31 The rules set out in this book are according to the school of jurisprudence of Muḥammad ibn Idrîs al-Shâfiᶜî (b. 150 AH/767CE; d.204/820), one of the founders of the four schools (*madhhabs*) of Islamic practice. The others are Abû Ḥanîfa (83/702-150/767), Mâlik ibn Anas (93/711-179/792) and Aḥmad ibn Ḥanbal (164/780-241/855). It is obligatory for every Muslim to follow one of these four schools, which are all of equal correctness. It is not acceptable to try and work out the rules of Islam for oneself from translations of the Qur'ân and *ḥadîth*, because many sections of these texts can only be correctly understood by scholars who know the subtleties of the Arabic language and are aware of the passages which have abrogated (*naskh*) others.

32 All acts of worship have to be preceded by the forming of a specific intention, to differentiate them from ordinary actions. According to a *ḥadîth*, 'Acts are only in accordance with intentions; and everybody is credited only for that which he intended.' See Bayhaqî, *Seventy-Seven Branches*, 38-41.

33 Men with receding hairlines continue to wash only up to the place where their hair used to grow.

34 This and the following obligations are based on the Qur'ânic passage: *O you who believe! When you prepare for prayer, wash your faces and your hands [and arms] up to the elbows; rub your heads [with water] and [wash] your feet up to the ankles* (5:7).

35 According to Imâm Mâlik the whole head must be wiped. Abû Ḥanîfa teaches that one quarter of the head is sufficient.

36 According to Abû Ḥanîfa this is not compulsory but recommended. Mâlik adds the condition that the actions must also be uninterrupted.

If one is in a state of *janâba*[37] because of sexual intercourse or the emission of semen during sleep or for some other reason,[38] it is necessary to wash the whole body with the intention of removing *janâba*.

The emission of anything from the two waste passages, front or back, nullifies the *wuḍû'*. *Wuḍû'* is also lost upon losing consciousness during sleep or otherwise, unless one is sitting down on a seat firmly fixed on the ground.

Touching the private parts, front or back, of any human whether oneself or someone else, and whether adult or child with the palm of the hand or the inside of the fingers nullifies *wuḍû'*, even if it be one's own dead child.

The touching of the skin of an adult male by an unrelated[39] adult female or vice versa, without any intervening barrier, nullifies their *wuḍû'*;[40] however, the touching of the nails, hair or teeth does not nullify *wuḍû'*.

The validity of *ṣalât* is dependent on the following: [1] awareness of the entrance of the time either with certainty [*yaqîn*] or because of working it out [*ijtihâd*] or an overwhelmingly strong supposition [*ghalabat zann*][41] because if you make *ṣalât* with doubt it is not a valid prayer; [2] awareness of the *qibla*;[42] [3] covering the *ᶜawra*[43] with a permitted[44] clean cloth; and [4] the removal of impurity[45] from the clothes, body and place of prayer.

And it is also necessary to pray the obligatory [*farḍ*] *ṣalât* standing up, if one is able to do so.

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37 'Major ritual impurity', which prevents one from making *ṣalât*. There are two *farḍs* of performing the *ghusl*: (1) *niyya*; (2) pouring pure water over the entire body.

38 Other things which require one to have a complete bath (*ghusl*) are: menstruation, childbirth, post-natal bleeding and death.

39 That is, non-*maḥram*.

40 Imâm Mâlik says that *wuḍû'* is only broken here if sexual pleasure is felt. Abû Ḥanîfa does not include skin contact among the things which nullify the *wuḍû'*. However, he adds 'laughing in *ṣalât*' as one of the acts which break *wuḍû'*.

41 One must be certain that the time of prayer has entered. If this is not possible one must work it out by looking at the sun or other indications. If this is not possible because the signs are not clear, one must wait until the degree of certainty outweighs the amount of doubt. This is what is meant respectively by *yaqîn*, *ijtihâd* and *ghalabat ẓann*.

42 The direction of the Holy Kaᶜba in Makkah.

43 The part of the body which must be covered to maintain modesty and dignity. In the case of men this is everything from the navel to the knees. For women it is everything except the hands and face.

44 Silk and gold garments and jewelry are forbidden for men.

45 *Najâsa* (impurity) is filth which prevents the *ṣalât* from being valid. It includes excrement, urine, flowing blood, vomit, and substances derived from pigs and dogs. According to Imâm Mâlik, however, dogs are not inherently impure.

2.ii The Salât

2.ii.a *Obligations of the Ṣalât*

These are:

[1] intention [*niyya*]; [2] entering the prayer by saying *'Allâhu akbar'* ['God is most great'];[46] [3] the reading of the *Fâtiḥa*[47] beginning with the words *bismillâhi raḥmâni raḥîm,*[48] the fourteen points of stress [*tashdîdât*] and not pronoucing a *za* instead of a *da*, for there is no *za*-sound in the *Fâtiḥa*; [4] and then bowing [*rukûᶜ*]; in this it is necessary to lean forward so that one leans on and rests the hands upon the knees; [5] pausing [*tatmîn*], so that all the limbs come to rest; and then [6] returning to the upright position [*iᶜtidâl*], where pausing for a few moments is also necessary; then [7] prostration [*sajda*], twice, and sitting between the two prostrations. Pausing is necessary in all of these.

One must fulfil the above obligations in each *rakᶜa*.[49]

The first *tashahhud*,[50] and the sitting during this part of the *ṣalât* is *sunna*,[51] and the second *tashahhud* is *farḍ*. The prayer on the Prophet (upon whom be peace), which comes after the *tashahhud* but before the *taslîm* is *farḍ*. The minimum *taslîm*[52] is *as-salâmu ᶜalaykum*. The minimum *tashahhud* is:

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46 The method of entering the *ṣalât* is by saying *'Allâhu akbar'*. This is an exact-word obligation [*rukn qawlî*], in other words, these exact words must be used. These words should be accompanied by the raising of the hands to a place near the ears. The other exact-word obligations [*arkân qawlîya*] are (1) the reading of the Fâtiḥa; (2) the *tashahhud* and (3) the *taslîm*. All these will be explained later in the text. The other obligations are called 'act obligations' [*arkân fiᶜlîya*], and in them the action is what is essential, while the words are only *mandûb* (see note 29).

47 The opening chapter (Chapter One) of the Qur'ân.

48 See note 3.

49 A *rakᶜa* is a prayer cycle. The *ṣalât* consists of a specified number of *rakaᶜât* (plural of *rakᶜa*). The numbers of *rakaᶜât* fixed for the *farḍ ṣalât* are as follows: *Subḥ* (dawn), 2; *Zuḥr* (midday), 4; *ᶜAṣr* (afternoon), 4; *Maghrib* (evening), 3; *ᶜIshâ'* (night), 4.

50 Prayer of greeting while sitting (see next section for details).

51 In other words, it is recommended (*mandûb*), being from that area of the Prophet's practice that is not considered to be *farḍ*.

52 The exiting from the *ṣalât* is with the words *as-salâmu ᶜalaykum wa raḥmatullâh* and the turning of one's head to the right. Then the *taslîm* is repeated turning the head to the left. This is a *rukn qawlî*.

at-taḥiyyâtu li'Llâh. Salâmun ᶜalaykum ayyuha'n-nabiyyu wa-raḥmatullâhi wa-barakâtuh. Salâmun ᶜalaynâ wa-ᶜalâ ᶜibâdi'Llâhi 'ṣ-ṣâliḥîn. Ashhadu al-lâ ilâha ila'Llâhu wa-anna Muḥammadan ᶜabduhû wa-rasûluh.[53]

The minimum prayer on the Prophet (upon whom be peace) is:

Allâhumma ṣalli ᶜalâ Muhammad.[54]

It is also required that one humbles oneself with total sincerity [*ikhlâṣ*], making it an action solely for God alone. Concentration [*ḥuḍûr*], is also required. (*Ḥuḍûr* is being aware of what one is saying and doing.) Submissiveness [*khushûᶜ*], is also required. *Khushûᶜ* is the submission of the limbs and the concentration of the heart, the pondering upon and the understanding of what is being read. God accepts *ṣalât* according to the amount of *ḥuḍûr*.

Showing off [*riyâ'*] in prayer and at all other times is forbidden.

2.ii.b *Acts that Invalidate the Ṣalât*

Deliberately speaking invalidates the *ṣalât*, even if it be only two letters, as does a large amount of forgetfulness.[55] A large amount of action also invalidates the *ṣalât*: for example: three extra substantial movements, eating, drinking, exposing part of the *ᶜawra*[56] without covering it immediately, and the appearance of *najâsa*[57] if it is not removed immediately without holding it. If a worshipper does two essential actions[58] before the *imâm*; and likewise, if he fails to follow the *imâm* without legitimate reason, his *salât* is also invalid.

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53 Translation: 'Greetings to God, and prayer of peace upon you, O Prophet, and likewise the mercy and blessings of God. Peace be upon us and on the righteous servants of God. I bear witness that there is no god but God, and that Muḥammad is His servant and messenger.'

54 'O God, send Your blessings upon Muḥammad.'

55 Forgetting which *rakᶜa* one is on, or missing out a *sunna* action can be compensated for by making two *sajdas* immediately before the *taslîm*.

56 see note 43.

57 see note 45.

58 two *rukn fiᶜlîs;* see note 46.

2.ii.c The *jumᶜa*

Friday midday prayer in congregation is *farḍ ᶜayn*[59] for every Muslim who is male, free, resident in the locale, and not excused by a legal exemption such as sickness or rain.[60]

Among the conditions of the *jumᶜa* are the two sermons [*al-khuṭbatayn*]. The essentials [*arkân*] of the *khuṭbatayn* are *ḥamd*,[61] sending greetings and blessings upon the Prophet,[62] calling people towards piety [*taqwâ*],[63] the reciting of some verses of Qur'ân in each of the two sermons, and praying for all believers in the last one.

It is necessary for the one delivering the two sermons to do so while standing in a state of *ṭahâra*[64] with his *ᶜawra*[65] covered. He must sit between the two sermons, and should pause longer than the normal pause for *ṣalât*.

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59 There are two types of *farḍ* (see note 29). A *Farḍ ᶜayn* is an act which every individual has to perform, unless they have a legally valid excuse. This category includes the five *farḍ ṣalâts*, the Fast of Ramadan, etc. The second type of *farḍ* is called *farḍ kifâya*. This is an obligation that falls on the community as a whole. If one person (or a sufficient number of persons) does the action, he or she will be rewarded and their community will not be at fault. However, if the *farḍ* is not performed, the whole community will be at fault. An example is the funeral prayer.

60 I.e., heavy rain or snow which prevents one from being able to walk. (Shâṭirî, *Yâqût*, 45.)

61 See note 4.

62 See note 6.

63 *Taqwâ* is the careful keeping away from the anger of God and His punishment through the following of His commands and avoidance of what He has forbidden. (Imâm al-Ḥaddâd, *Risâlat al-Mudhâkara*, 66.)

64 In a state of purity. He must have *wuḍû'* and not be in need of *ghusl* (see note 37).

65 See note 43.

66 The five daily prayers should be established in a congregational meeting place. This and the funeral prayer [*janâza*] are classified as *farḍ kifâya:* unless they are established by someone the whole community is at fault. The *Janâza* is a special prayer which has four *takbîrs* but no *rukûᶜ* or *sujûd*.

Establishing the congregational prayer and the *Janâza*[66] are obligations which fall on the whole community [*farḍ kifâya*]. The two *ᶜÎds*,[67] the two *kusûfs*[68] and the *witr*[69] prayers are all well established *sunnas*,[70] as are the *rawâtib*[71] of *ṣalât*.

The *ḍuḥâ*[72] and *tarâwîḥ*[73] are *sunnas*, and bring great blessing and reward.

2.iii Fasting

Fasting [*ṣawm*] is the third pillar of Islam. It is the well-known abstinence but with certain special characteristics. Among them are making a *niyya*[74] every day or during the night before, and abandoning all things which break the fast, including food, drink, sexual intercourse, masturbation and self-induced vomiting.

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67 The *ᶜîds* are festivals. The first [*ᶜÎd al-Fitr*] follows the month of Ramadan (i.e., the first day of the month of Shawwâl), and the second [*ᶜÎd al-Aḍḥâ*] comes during the Ḥajj period (10 Dhu'l-Ḥijja).

68 The eclipse prayers. A solar eclipse is called *kusûf ash-shams*, and a lunar eclipse is called *khusûf al-qamar*. They are both of two *rakᶜas* (see note 49), with an additional *rukûᶜ* in each. Each is followed by a *khutba*.

69 The *witr* prayer is the *ṣalât* performed towards the end of the night which ends with an odd number of *rakᶜas*.

70 Here the word *sunna* means the same as *mandûb* (see note 29). There are two categories of sunna: (1) emphasised sunna [*al-sunna al-mu'akkada*] which the Prophet always did; and (2) non-emphasised sunna [*sunna ghayr mu'akkada*], which he did not always do.

71 The *rawâtib* are those *sunan mu'akkada* which follow or precede the *farḍ ṣalât*. Their numbers are shown in the following table:

	sunna before *farḍ*	*farḍ*	*sunna* after *farḍ*
ṣubḥ	2	2	0
ẓuhr	2 or 4	4	2
ᶜaṣr	2 or 4	4	0
maghrib	0	3	2 or 4
ᶜishâ'	2	4	2 then *witr*

72 al-Shâṭirî says that 'the minimum *ṣalât* of *ḍuḥâ* is two *rakᶜas*. Its preferred number is eight (in twos) and the time when it may be done extends from sunrise until the sun reaches its zenith.' (Shâṭirî, *Yâqût*, 44.)

73 '*Ṣalât al-tarâwîḥ* is 20 *rak ᶜas* offered every night of Ramadan. It is necessary that they be prayed in twos. The time when it may be done extends from immediately after the *ṣalât* of *ᶜishâ'* until the breaking of dawn.' (Shâṭirî, *Yâqût*, 43.)

74 Intention. See note 32. Here what is referred to is the duty of forming a specific intention (before the fast actually begins) to fast on the following day.

Among the things which perfect the fast is the refraining of the limbs from things which God the Exalted dislikes. The 'seven limbs' which need to be restrained will be discussed later. It has been said in a *ḥadîth* that 'five things nullify the act of the fasting person: lies, backbiting, slander, false oaths and looking with desire.'[75]

Among the things which perfect the fast are: hastening to break the fast with *ḥalâl*[76] food as soon as the time has ended, and not eating a great deal. It is good to fast often, especially on the days that Islam has considered special.[77]

God knows best; and success is from Him.

2.iv *Zakât*[78]

2.iv.a *Zakât of Assets*

Zakât is the fourth pillar of Islam. Therefore every Muslim must know the type of possessions on which it is compulsory. These are: livestock [*na^{c}am*], gold and silver [*naqd*], trade goods [*tijâra*], buried treasure [*rikâz*], gold and silver mines [*ma^{c}dan*], and *mu^{c}âsharât*, which are seed crops and fruits.[79] There is no *Zakât* on animals other than free-grazing livestock.

A precondition of the *Zakât* becoming obligatory is the passing of one lunar year, which is also a condition for money and trade goods. Another condition is that they reach the *niṣâb*, the lower limit above which *Zakât* becomes obligatory [*farḍ*].[80]

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75 Ḥadith related by Jâbir on the authority of Anas.

76 *Ḥalâl* food is that which is permitted. The Qur'ân says: *He has only forbidden you dead meat* [i.e. carrion], *and blood, and the flesh of swine, and that on which any other name has been invoked beside that of God* (2:168).

77 There is agreement that these include the tenth of Muḥarram, six days in Shawwâl and the ninth of Dhu'l-Ḥijja. It is also meritorious to fast on Mondays and Thursdays, and on the middle three days of each lunar month.

78 The original Arabic word *Zakât* means 'increase' or 'purification'. As an Islamic term it is a noun used for what is taken according the amount of one's wealth or persons according to specific characteristics. (Shâṭirî, *Yâqût*, 56.)

79 *Na^{c}am* include camels, cows and sheep. Gold and silver [*al-naqdân*] may be in coin form, ingots, or otherwise. *Zakât* must be paid on all money that has been saved for a year if it equals or exceeds the market value of 592.9 grammes of silver. Jewellery for personal use (i.e. not for trading) is not liable to any *Zakât*. *Mu^{c}âsharât* include dates, grapes, wheat, barley etc. *Tijâra* consists of goods possessed with the intention of trade.

80 The *niṣâb* of money is 84.7 gms of gold, or 592.9 gms of silver. For crops it is 6 *sâ^c* (approx. 18 kg). For livestock it is either 5 camels, 30 cows or 40 sheep or goats.

The amount that has to be paid on money and trade goods is 2.5%. On crops and fruits grown by irrigation the *Zakât* is 5%; if the land is not irrigated this rises to 10%.

2.iv.b *Zakât al-Fiṭr*[81]

The *Zakât* of *fiṭr* has to be paid by every Muslim who possesses more than his actual needs. Its amount is 4 *mudd*[82] of the Prophet (upon whom be peace), given on the day of *ᶜÎd*[83] or during the night preceding it. *Niyya* is required for all those on whose behalf it is being paid.[84]

It is not permitted to give *Zakât al-fiṭr* except to a Muslim who is characterised by one of the eight characteristics, such as being a poor or destitute person,[85] and is not a Hâshimî or a Muṭṭalibî[86] nor their servants. It is necessary to find out if they are from these groups.

2.v Ḥajj and ᶜUmra[87]

2.v.a *Ḥajj*

Ḥajj is the fifth of the pillars of Islam. It is a *farḍ* obligation on every free Muslim who is *mukallaf*,[88] as is the *ᶜUmra*,[89] once in one's life, on condition that one has the ability to go. 'Ability' here means that one possesses what is needed to travel for the pilgrimage and back again.

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81 That which is paid before the *ᶜÎd al-Fiṭr* prayer.

82 This is the equivalent of 2.03 litres of the main staple crop of the area in which it is given.

83 The first day of the month of Shawwâl.

84 A man is obliged to pay *Zakât al-fiṭr* for his dependants as well as himself.

85 *Alms are for the poor and the destitute and those employed to administer the [funds], for those in bondage and in debt, and in the cause of God, and the wayfarer.* (Qur'ân 9:60)

86 I.e. is not a descendant of the Prophet (upon him be peace). It is only permitted to give *Zakât* to the family of the Prophet if they do not recieve any portion of the *khums*, which is the 20% portion of war gains which goes to the state.

87 '*Ḥajj* according to the Arabic language means 'direction' (*qaṣd*). As an Islamic term it means directing oneself to the Sacred House for specific rites.' (Shâṭirî, *Yâqût*, 68.)

88 An adult in possession of his or her full senses, and hence legally accountable.

89 *ᶜUmra* means 'a visit'. Islamically, it denotes visiting the Sacred House for specific rites.' (Shâṭiri, *Yâqût*, 68.)

The acts of the *Ḥajj* are of three types: [1] the essentials [*arkân*], [2] the duties [*wâjibât*], and [3] the *sunnas*.

The *arkân* of the *Ḥajj* are five:

[1] *Iḥrâm*;[90] this is the intention to perform the *Ḥajj* or the *ᶜumra*. It is preferred that one utters the words 'I intend to perform the *Ḥajj* or the *ᶜUmra*, and I sanctify myself thereby with God the Exalted.' It is not valid to enter *iḥrâm* for *Ḥajj* except in the *Ḥajj* months, which are Shawwâl, Dhu'l-Qaᶜda, and the ten days of Dhu'l-Ḥijja, the last of which is dawn on the Day of Sacrifice (10 Dhu'l-Ḥijja).

The remaining *arkân* are [2] the Standing[91] at ᶜArafât, [3] the *ṭawâf* of *ifâda*,[92] the *saᶜy*,[93] and the shaving or cutting of the hair.[94]

2.v.b *The arkân of ᶜUmra*

They are the same as the *arkân* of the Ḥajj, with the exception of the Standing at ᶜArafât, which is not one of them.

2.v.c *Tawâf and saᶜy*

Necessary for the *ṭawâf* are [1] the covering of the *ᶜawra*; [2] the state of *ṭahâra* from things which invalidate it and from *najâsa*; and [3] that the *ṭawâf* is seven circles inside the praying area and keeping the House [*Kaᶜba*] on one's left; and [4] that one is not actually inside the *Kaᶜba*. The *saᶜy* must be done seven times, and must begin at al-Ṣafâ and end at Marwa.

2.v.d *The Duties* [*Wâjibât*] *of the Ḥajj*

The *wâjibât* of the *Ḥajj* are: [1] being in a state of *Iḥrâm* from the *mîqât*,[95] [2] the spending of the night before the Day of Slaughter at Muzdalifa;[96] [3] spending the two nights of *tashrîq* at Minâ; [4] the Throwing against the Pillars;[98] and [5] the Farewell *Tawâf*.[99]

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90 *Iḥrâm* is the intention to perform *Ḥajj* or *ᶜumra* (or both), and is accompanied by the donning of two seamless white sheets (in the case of men). This is a sacred state where certain things become prohibited: among them are the cutting of one's hair. When one leaves this state one shaves or cuts one's hair.

91 One must be at the valley called ᶜArafât near Makkah at noon on the 9th of Dhu'l-Hijja, and remain there in prayer until after sunset. A *khuṭba* is given there, and the two *salâts* of Ẓuhr and ᶜAṣr are combined, being prayed together.

92 Moving around the Sacred House, as described later in the text.

93 The running or walking between the two hills of Ṣafâ and Marwa, which are now incorporated into the Sacred Mosque of Makkah.

94 This last action releases the pilgrim from the state of *iḥrâm*.

2.v.e *The sunnas of the Ḥajj*

The *sunnas* include all acts which should be done but which are not included among the *arkân* or the *wâjibât*.

Whoever misses out a *rukn*, his *Ḥajj* will not be valid and it is not permitted for him to leave the state of *iḥrâm* until he completes it. An atonement payment of the penalty known as *dam* will not make up for it,[100] not can another person do it for him. Three of the *arkân* will always be binding as long as the person performing the *Ḥajj* is alive. They are the *ṭawâf*, the *saᶜy* and the shaving (or cutting) of the hair.

Whoever misses out a *wâjib*, his *Ḥajj* is accepted but he has to pay a *dam* penalty. He will be in a state of sin if he misses it out without a legitimate excuse. But whoever misses out a *sunna*, his *Ḥajj* is accepted and he is not in a state of sin and does not have to pay a *dam* penalty; although he has missed out on a great deal of blessing.

It is not permitted for a man to cover his head, or for a woman to cover her face, while in the state of *iḥrâm*. They are not permitted to cover even part of them. Nor are they permitted to cut their nails or hair or to put oil on the hair of the head or beard, or to wear perfume on any part of the body. It is not permitted to perform the marriage ceremony or to have sexual intercourse or acts which might lead to it, or to harm any animal whether domesticated or wild. The woman and the man are the same with regard to these prohibitions.

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95 *'Mîqât* literally means 'limit', but here it means the time and place proper to the rite. There are specific places beyond which one cannot go without entering a state of *iḥrâm*'. (Shâṭirî, *Yâqût*, 69.) The *Mîqât* for airborne pilgrims arriving from England is Râbigh, a town on the coast south-west of Medina. Passage over this *mîqât* is usually announced on the aeroplane.

96 'After spending the afternoon at ᶜArafât, one must spend at least part of the second half of the night at the place called Muzdalifa.' (Shâṭiri, *Yâqût*, 70.) Muzdalifa is a valley between ᶜArafât and Minâ. The Day of Slaughter is the *ᶜÎd*.

97 One should spend the next two nights (or three, if desired) at the valley of Minâ.

98 In the afternoon of the two or three days following the *ᶜÎd*, small stones should be thrown against three stone pillars (referred to as the Jamarât), seven stones against each, beginning with the Great Jamra which is located near the Khayf Mosque. The same should have been done against the Lesser Jamra (Jamrat al-ᶜAqaba) on the morning of the Day of Slaughter.

99 One must perform another *ṭawâf* before leaving the sacred territory.

100 On the *ḥajj* there are some disliked acts which may be atoned for by making a sacrifice of specified kinds.

CHAPTER THREE

MORALS

3.i Keeping the Heart from Vices[101]

This is a duty [*wâjib*] for every Muslim. Likewise, the keeping of the 'seven limbs'[102] is a *farḍ ᶜayn*.[103]

3.i.a *The Vices of the Heart*

These are: [1] *shakk*, which is doubt about God the Exalted[104]; [2] considering oneself out of the realm of God's plan or beyond His Mercy[105]; [3] considering oneself superior to the other slaves of God[106]; [4] showing off [*riyâ'*][107]; [5] being proud of one's obedience to God[108]; [6] spite [*ḥiqd*] towards others[109]; and [7] envy [*ḥasad*][110]. The meaning of *ḥasad* is dislike and annoyance at the gifts God has given to another Muslim, and wishing they would lose them.

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101 Literally, 'Keeping the heart from acts of disobedience'. The following sections are a summary of parts of Imâm al Ghazâlî's *Ihyâ' ᶜUlûm al-Dîn*, and the second part of *Bidâyat al-Hidâya*. The latter can be found in translation: Muhammad Abul Quasem, *Al-Ghazali on Islamic Guidance*, 72-98.

102 Explained below, p.17-18.

103 An obligation incumbent upon everyone.

104 Doubt is caused by ignorance, distraction, and sin. The sound heart naturally perceives the miraculous order of the universe and the spirit, and sees God therein. Order can only come from an Orderer; chaos, the nature of subatomic matter, can only bring more chaos, unless there is guidance from outside. God says: *Truly, in the creation of the heavens and the earth, and the succession of night and day, are signs for those with insight* (3:190). And such insight is God's gift of guidance: *We shall surely guide to Our paths those who struggle for Us* (29:69).

105 *Does man think that he will be left to no purpose?* (70:36) *Say to My slaves who were extravagant against themselves: Despair not of God's mercy! Truly, God forgives all sins.* (39:53)

106 'It is sufficient evil for a man that he despise his brother Muslim.' (Ḥadîth narrated by Muslim on the authority of Abû Hurayra.)

107 'Whoever acts to be heard and seen, God will cause his falsity to be heard and seen.' (Ḥadîth narrated by Bukhârî on the authority of Jundub.)

108 This is only a condemnation of spiritual pride, and does not mean that we should not be glad when God has given us success in doing good works. A ḥadîth says: 'Whoever is made happy by his good works, and sorrowful by his bad ones, is a believer'. (Narrated by Abû Daûd on the authority of ᶜUmar ibn al-Khaṭṭâb.)

109 The Prophet (upon whom be peace), said: 'Do not hate one another, or envy one another, or turn your backs on one another. Instead, be brothers as God's servants.' (Bukhârî, from Anas.).

110 The Qur'ân says: *Are they jealous of people because of what God in His bounty has given them?* (4:54)

Among them also are [8] persistence in disobedience of God; [9] miserliness over things that God has made compulsory for you; [10] bad thoughts about God and about people; [11] considering unimportant the things which God has made important, including obedience, disobedience, the Qur'ân, knowledge, the Garden and the Fire.

All of these acts of disobedience are evil and will lead to one's destruction. In fact some of them lead to one entering into the state of *kufr*, disbelief.

3.i.b *The Virtues of the Heart*

These include: [1] belief in God, [2] certainty [*yaqîn*][111]; [3] sincerity [*ikhlâṣ*][112]; [4] humility; [5] respect for the Muslims[113]; [6] generosity; [7] keeping a good opinion of others[114]; [8] honouring the rites and sacred sites [*shaᶜâ'ir*] of God[115]; [9] thankfulness for the gifts of God, including obedience and all His other gifts[116]; [10a] steadfastness [*ṣabr*][117] in trials such as sickness, tests, the death of loved ones, loss of possessions, and the rule of people; [10b] consistency [*ṣabr*] in obedience to God; [10c] patient avoidance [*ṣabr*] of disobedience; [11] confidence about one's provision [*rizq*][118]; [12] dislike of *dunyâ*[119]; [13] hostility towards the *nafs*[120] and towards Satan [*Shayṭân*]; [14] love of Allah, His messenger and his companions, his family, the second generation of Muslims [*tâbiᶜûn*], the righteous ones [*ṣâliḥûn*]; [15] satisfaction with God[121]; [16]

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111 Imâm al-Ḥaddâd says 'certainty is power, firmness and stability of faith so great that it becomes as a towering mountain which no doubts can shake.' (al-Ḥaddâd, *The Book of Assistance*, 7.)

112 Abû ᶜUmar was once asked about sincerity, and replied: 'It is present when one wishes to be praised for something only by God.' See also note 107.

113 'Every Muslim is a brother to every other Muslim; he neither traduces, humiliates nor despises him.' (Ḥadîth in Muslim on the authority of Abû Hurayra.)

114 *O you who believe! Shun much suspicion, for truly, some suspicion is a sin.* (49:12)

115 *And whoever reveres the* shaᶜâ'ir *of God, truly, that is from the piety of hearts.* (22:32)

116 *Remember Me, and I will remember you; give thanks to Me, and reject me not.* (2:152)

117 *Ṣabr* is here translated in three different ways to show the three different meanings of the word. Chapter 28 of *The Book of Assistance* is dedicated to this subject.

118 *Rizq* is the regular sustenance which God has promised will come to us, if we trust in Him correctly.

119 *Dunyâ* refers to this lower world in which we temporarily live. A *ḥadîth* says that 'If the *dunyâ* was worth so much as as a gnat's wing in God's sight, He would not give a *kâfir* even a drink of water.' The *dunyâ*, therefore, is no more than a bridge to be crossed, a world of tests which we must properly respond to.

120 The ego which is lowest of the levels of the self. The concept of the inner and outer self is discused in *Iḥyâ' ᶜUlûm al-Dîn* and chapter 4 of *The Book of Assistance*.

dependence on Him[122]; and [17] other acts of the heart which are *farḍ* and which save the heart.

3.ii The Vices of the Limbs

These include:

3.ii.a *The Vices of the Stomach*

These include: [1] the consumption of usury [*ribâ*][123]; [2] drinking any intoxicant[124]; [3] consuming the wealth of an orphan[125]; and all foods and drinks which God has made forbidden [*ḥarâm*].

Allah and his Messenger have cursed the consumer of *ribâ* and whoever helps in its consumption. The Messenger (upon whom be blessings and peace) cursed the drinker of wine and whoever helped him in its drinking, including the one who sold it to him.

3.ii.b *The Vices of the Tongue*

These are very numerous. They include [1] backbiting, which is to mention something about your Muslim brother [or sister] that they would not like even if it be true[126]; [2] slander[127]; [3] lies[128]; [4] abuse, insults, cursing[129] and many things beside these.

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121 *Riḍâ:* contentment with whatever He does. When someone is contented with God, God is contented with him. Cf. Qur'ân, 98:8.

122 *Tawakkul.* The Qur'ân says: *Say: God is enough for me. Upon Him do the reliant depend.* (39:38)

123 *Ribâ* refers to any money loaned or received on interest. It is here classified as a 'vice of the stomach' because of the Qur'ânic image: *O you who believe! Do not devour usury.* (3:130)

124 This includes any form of alcoholic drink, or any other narcotic, including crack, marijuana, glue, and all other drugs.

125 *Those who unjustly eat up the property of orphans only eat up a fire into their own bellies.* (4:11)

126 *O you who believe! Let not a people deride another people; perhaps they may be better than they ... neither defame one another, nor insult one another by nicknames ... Do not spy, nor backbite one another. Would one of you love to eat the flesh of his dead brother? You would surely abhor that.* (49:11, 12)

127 *Those who love slander to spread concerning the believers shall have a painful punishment in this world and the next* (24:19). A ḥadîth tells us that 'Whoever believes in God and the Last Day should speak with goodness, or otherwise hold his peace.' (Muslim, on the authority of Abû Hurayra.)

128 *O you who believe! Fear God, and speak truthfully!* (9:119) 'Truthfulness leads to goodness, and goodness leads to the Garden.' (Bukhârî, on the authority of Ibn Masᶜûd.)

3.ii.c *The Vices of the Eye*

These are things like [1] looking at members of the opposite sex whom you are not allowed to look at[130]; [2] looking at private things [ᶜ*awrât*][131]; [3] looking with scorn at a Muslim; and [4] looking into someone's house without permission.

3.ii.d *The Vices of the Ear*

These are things like listening to backbiting and other things which are *ḥarâm*.

3.ii.e *The Vices of the Hand*

These include [1] cheating while weighing and measuring[132]; [2] deceiving[133]; and [3] stealing[134].

3.ii.f *The Vices of the Feet*

These include walking somewhere where one will spread slander about a Muslim, or kill or harm him without legitimate reason; and everything else which it is *ḥarâm* to walk to.

3.ii.g *The Vices of the Private Parts*

These are acts like *zinâ*[135], homosexuality, masturbation, and other such things.

3.ii.h *The Vices of the Whole Body*

These include: [1] unruliness towards one's parents[136]; and [2] fleeing from the battle lines[137] (which is considered one of the major sins). Other things which may be mentioned include cutting off family ties, and abusing other people's rights.

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129 For these see note 126 above.

130 *Tell the believing men to lower their gaze and be modest. That is purer for them. Truly, God is Aware of what they do. And tell the believing women to lower their gaze and be modest...* (Qur'ân, 24:30-31)

131 Such as poking into the private faults of others.

132 *Woe to the defrauders, who when they take measure from others, demand it in full; But if they measure unto them, or weigh for them, they cause them loss.* (83:1-3)

133 'Whoever cheats us is not one of us.' (Ḥadîth.)

134 'When a thief steals he is not a believer'. (Ḥadîth related by Bukhârî on the authority of Abû Hurayra.)

135 Sexual relations with anyone to whom one is not married.

136 *Your Lord has decreed that you worship none save Him, and show kindness to parents. If one or both of them reach old age with you, then do not say, Ugh! to them, or repulse them, but speak to them with gracious words. Lower to them the wing of submission through mercy, and say: My Lord! Have mercy upon them both, as they did care for me when I was little.* (17:23-24)

CHAPTER FOUR

THE *QUNÛT* OF AL-SHÂFI^{c}Î[138]

Arabic text of the *qunût* prayer:

Allâhummaha ihdinâ fîman hadayt,
wa ^{c}âfinâ fîman ^{c}âfayt,
wa tawallanâ fîman tawallayt,
wa-bârik lanâ fîmâ a^{c}ṭayt,
wa qinâ sharra mâ qaḍayt.
innaka taqḍî wa lâ yuqḍâ ^{c}alayk,
wa innahu lâ yadhillu man wâlayt,
wa lâ ya^{c}izzu man ^{c}âdayt
Tabârakta rabbanâ wa ta^{c}âlayt
fa laka'l-ḥamdu ^{c}alâ mâ qaḍayt,
wa laka'sh-shukru ^{c}alâ mâ an ^{c}amta bihi wa awlayt,
wa nastaghfiruka wa natûbu ilayk,
wa ṣalla 'Llâhu ^{c}alâ khayri khalqihi Muḥammadin
wa ^{c}alâ âlihi wa aṣḥâbihi wa sallam.

Translation:

O God, guide me among those You have guided.
Restore me to a state of well being among those You have restored to a state of well being.
Befriend me among those You have befriended.
Bless me with increase among those You have blessed with increase.

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137 *When you meet the kâfirs advancing in great force, do not turn your backs to them.* (8:15)
138 The 'prayer of obedience'. This is recited after rising from the second *rukû^{c}* in the *ṣubḥ ṣalât*. There is a longer version of this prayer used during the *witr ṣalât* in Ramadan.

Keep away any evil that You have ordained;
for surely You ordain and You are not ordained upon,
and surely they are not put down who You have befriended,
and they are not empowered who You have taken as enemies.
You are Blessed and Exalted;
and all praise belongs to You for what You have ordained,
and to You is thanks for what You have bestowed upon us
and entrusted.
We seek Your forgiveness and we turn to You.
May God send prayers and blessings on the best of His
creation Muḥammad and on his family, and his
companions.

The translation was completed on the 7th of Jumâdâ al-thânî 1412 (15/12/91) by Abdul Aziz Ahmed who is indebted to everyone who helped him.

All praise is for God
and by Him is
tawfîq

GLOSSARY

Adab.	Correct behaviour.
Al-.	'The': the Arabic definite article, e.g. *al-ᶜaqîda:* 'the creed'.
AH.	See *Hijra.*
ᶜAqîda.	Creed, or set of beliefs.
ᶜAṣr.	The Afternoon Prayer.
Arkân.	Plural of *rukn*: "pillars" or "essentials" (see note 46).
ᶜAwra.	Private parts.
Barzakh.	The interplane between this world and the Hereafter.
Ḍuḥâ.	Supererogatory mid-morning prayer (see note 72).
Dhu'l-ḥijja.	The 12th month of the lunar year.
Farḍ.	Obligation (pl. *furûḍ*).
Farj.	Sexual organs.
Fâtiḥa.	Opening chapter of the Qur'ân.
Ghalabat ẓann.	Overwhelmingly strong supposition.
Ghusl.	Washing of the whole body with a specific intention.
Ḥadîth.	Saying of the Prophet or report of his action or approval, or his description.
Ḥajj.	Pilgrimage (see note 87).
Ḥamd.	Praise and thanks (see footnote 4).
Ḥarâm.	Forbidden.
Ḥasad.	Envy.
Ḥawḍ.	The Prophet's Pool (see note 26).
Hijra.	Migration. Dates which refer to the Hijra or are followed by AH refer to the migration of the Blessed Prophet from Makka to Medina, which took place on July 16 622 CE.
Ḥiqd.	Spite.
Ḥuḍûr.	"Presence", concentration
ᶜIbâda.	Worship, acts of worship
Ifâḍa.	The principal *tawâf* (circumambulation) of the *ḥajj* rites.
Iḥrâm.	The state in which the *Ḥajj* is performed, the *ḥajj* garments.
Ikhlâṣ.	Sincerity, single-heartedness.

Imâm.	Leader, prayer leader.
Imân.	Belief (see note 15).
Irâda.	Wanting, aspiring.
^{c}Ishâ'.	The Night Prayer.
I^{c}tidâl.	Straightness, standing erect after the *rukû*.
Janâba.	A state which requires a *ghusl*; (see note 37).
Janna.	The Garden of Paradise.
Jum^{c}a.	Friday congregational prayers, Friday.
Ka^{c}ba.	The Sacred House at Makka.
Kâfir.	Disbeliever.
Khalq.	Creation, mankind.
Khums.	War gains given to the state.
Khushû^{c}.	Submissive awareness.
Khusûf.	Lunar eclipse.
Khuṭba.	Sermon.
Kusûf.	Solar eclipse.
Madd.	A measure (see note 82).
Ma^{c}dan.	Mines.
Maghrib.	Prayer performed immediately after sunset
Makrûh.	Reprehensible.
Mandûb.	Recommended.
Mîqât.	The boundary around Makka, the place at which the pilgrimage begins.
Miskîn.	Poor, destitute or unfortunate person.
Mîzân.	Balance (see note 25).
Mu^{c}âshara.	Seed crops and fruit.
Mubâḥ.	A morally neutral action.
Muḥarram.	The first month of the lunar year.
Mukallaf.	Someone with legal responsility for his or her actions.
Munâfiq.	Hypocrite.
Na^{c}am.	Livestock.
Najâsa.	Filth (see note 45).
Naqdân.	Gold and silver, money.
Niyya.	Intention.
Qaḍâ'.	Allah's decree that something will occur.
Qadar.	Allah's implementation of His decree.
Qahhâr.	The Subduer.
Qibla.	Prayer direction, direction of the Ka^{c}ba.

Qunût. Special *du^{c}â'* offered after rising from the second *rukû^c* in the *ṣubḥ salât*.

al-Raḥmân. One of the 99 names of God (see note 1).

al-Raḥîm. One of the 99 names of God (see note 1).

Rak^{c}a. Cycle of actions within the ritual prayer (pl. *raka^{c}ât*).

Ramaḍân. The 9th month of the lunar year.

Râtib. Regular devotion (pl. *rawâtib*).

Ribâ. Usury.

Rikâz. Buried gold or silver.

Risâla. Treatise or letter.

Riyâ'. Showing off.

Rukn. Sing. of *arkân*.

Rukû^c. A bowing position.

Ṣabr. Steadfastness (see note 117).

Sa^{c}y. The sevenfold procession between the hills of Ṣafâ and Marwa.

Ṣaḥîḥ. Sound, or healthy. A category of hadith whose authenticity has been proven.

Sajda. Prostration.

Ṣalât. The ritual prayer.

Ṣâliḥ. Righteous (pl. *ṣâliḥûn*).

Sharî^{c}a. The moral, religious and legal code of Islam.

Sha^{c}â'ir. Sacred acts or places.

Shawwâl. The 10th month of the lunar calendar.

Shurûṭ. Preconditions (sing. *sharṭ*).

Shukr. Thanks.

Ṣirâṭ. Path (see note 24).

Siwâk. Tooth stick recommended by the Prophet for oral hygiene.

Ṣubḥ. The compulsory morning prayer (also called *fajr*).

Sunna. The Way of the Prophet.

Sunan. (Pl. of *sunna*.) Hence, a written compilation of the words and actions of the Prophet.

Tâbi^{c}ûn. Followers, those Muslims who did not live during the lifetime of the Prophet, but met some of his Companions.

Ṭahâra. Purity, purification.

Tarâwîḥ.	Night prayers performed during the month of Ramadan (see note 73).
Tashahhud.	The prayer of bearing witness or the prayer of greeting which is read while sitting in the *ṣalât*.
Tashrîq.	The days following the Day of Slaughter (9th Dhu'l-ḥijja).
Taslîm.	The salutation which ends the *ṣalât*.
Ṭawâf.	The rite of circling around the Sacred House in Makka.
Tawfîq.	The gift of Allah which allows His slave to act rightly.
ᶜUmra.	The lesser pilgrimage (see note 89).
Wâjib.	A duty.
Witr.	The last prayer of the evening, which ends with an odd number of *rakaᶜât*.
Yaqîn.	Certainty.
Zakât.	Compulsory alms given as an act of worship.
Zinâ.	Sexual intercourse outside marriage.
Ẓuhr.	Early afternoon prayer.

PERSONS MENTIONED IN THE TEXT

Aḥmad ibn ᶜAbdallâh Balfaqîh. Scholar of Ḥaḍramawt and the teacher of Aḥmad ibn Zayn al-Ḥabashî.

ᶜAbdallâh ibn Anîs (died 80 AH/700 CE). A Companion of the Prophet.

Abû Ḥanîfa (d. 83/702). Imâm of one of the four orthodox schools of jurisprudence.

Abû Hurayra (d. 59/679). Companion of the Prophet, known for his great ability to memorise hadith.

Aḥmad ibn Ḥanbal (d. 241/855). Imâm of one of the four orthodox schools of jurisprudence.

al-Bayhaqî (d. 488/1066). Gatherer of hadith, and Shâfiᶜî jurist.

al-Ghazâlî (d. 505/1111). Great reviver of the religion, a Shâfiᶜî legal expert, and writer of many books, among them *Ihyâ' ᶜUlûm al-Dîn*. See note 9.

al-Shâfiᶜî (d. 204/820). Imâm of one of the four orthodox schools of jurisprudence.

al-Shâṭirî, A. (d. 1360/1940). Scholar and jurist of Ḥaḍramawt.

Ali, Abdullah Yusuf (d. 1367/1948). Translator of the Qur'ân.

Anas ibn Mâlik (d. 91/709). Companion and personal servant of the Prophet.

Balfaqîh. See Ahmad ibn ᶜAbdallâh Balfaqîh.

Ibn Juzayy (d. 737/1336). Commentator on the Qur'ân, Mâlikî jurist and linguist.

Ibn Mâjah (d. 273/886). Compiler of the collection of hadith known as the *sunan* of Ibn Mâjah.

Mâlik ibn Anas (d. 179/792). Imâm of one of the four orthodox schools of jurisprudence.

Quasem, M.A.. Contemporary Bangladeshi writer and translator of the works of Ghazâlî.

al-Ṭabarânî (d. 360/970). Compiler of the three hadith collections known as *al-Muᶜjam al-Kabîr, al-Muᶜjam al-Awsaṭ and al-Muᶜjam al-Ṣaghîr*.

al-Tirmidhî (d. 279/892). Compiler of a hadith collection known as *al-Jâmiᶜ*.

al-Ṣâbûnî, M.. Modern Syrian scholar of the Qur'ân.

ᶜUmar ibn Sumayṭ (d. 1393/1973). Great scholar, teacher, and chief judge (*Qâḍî*) of the Comoro Islands.

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